

AUGUST.

THE
MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXII.

"For what is a man profited, if he shall gain the whole world, and
lose his own soul? or what shall a man give in exchange for
his soul."—Matt. XVI, 26.

CANTERBURY, N. H.

1892.

THE MANIFESTO.

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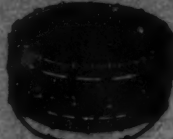


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The Manifesto.

VOL. XXII.

AUGUST, 1892.

No. 8.

THE SECRET OF REST.

OLIVER C. HAMPTON.

A BLAZING torch is capable of imparting its heat and light to other bodies contiguous to it. This may also be said of the heat and light of spiritual inspiration. A person possessing these in a high degree may impart the same to others so as often to make them feel highly charged with good feelings and heavenly ministrations. This is excellent for those of short travel and small experience. It helps them along and comforts them in hours of sorrow and darkness. Too high an estimate of this extraneous blessing and boon cannot be made, especially in regard to the weak and inexperienced.

But there cometh a time when these ministrations seem to be withdrawn and the spirit is left alone to the task of its own emancipation from its negative state; from its inward thralldom and its adverse outward environments. Jesus referred to this time in our spiritual experience as an unavoidable and indispensable necessity. It seemed at times in fact that the Savior became anxious for fear his followers would become too much attached to his per-

son. He knew that this would be not only a mild form of idolatry, but would prevent the final permanent evolution of the Holy Spirit in them.

So long as he was present with them personally, and was ready to make such remarkable demonstrations of his divine power in favor and for their comfort and safety, they could see no necessity for anything more. Under his anxiety about this matter, he said, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you." Another proof and illustration that invisible energies are always behind visible entities and results.

Jesus' disciples and followers must sooner or later, through self-discipline and self-abnegation, come to develop that kingdom of heaven in themselves which would constitute the Comforter, or permanently abiding condition of peace, salvation, and complete ascendancy over all negative states of disease of both body and soul.

Notice this remarkable expression: "Even the spirit of Truth whom the world cannot receive, because it seeth him not, but ye know him for he dwelleth with you and shall be in

you;" where the word "with" alludes to the present tense while "in" alludes to the future tense. So when he should become invisible he could impart the energy necessary to wake up and bring to life that latent "kingdom of heaven" which he declared was in them and which when vitalized would urge upon them the abandonment and crucifixion of all lusts of inferior things, and substitute pure, holy and progressive conditions.

If the kingdom of heaven is within you the King of course must also be there; and who better able to lead us into all truth than the Father of all truth? Will this furnish any excuse for ignoring fidelity and sacred allegiance to the visible Order of the church? By no means. Did Ananias and Diotrephes ignore that sacred Order with impunity? Not at all. One was engulfed in the maelstrom of pride and haughtiness "in wanting to have the pre-eminence," and the other in that of blasphemously "keeping back part of the price" when he was under no obligations to surrender any of it unless he chose to.

Organization and systematic arrangement are necessary to the very existence of a church, and an organization which secures the greatest amount of good to the greatest number, and wherein "without all contradiction the less is blest of the better," is the only one which will make a church a permanent success and at the same time secure to every sincere and faithful member thereof, a complete at-one-ment with God, when persevered in a sufficient length of time to wear out, and do away with,

by self-discipline, all old negations of sin, sorrow and sickness.

But such organization cannot proceed without compliance on the part of its members, with the direction and instruction of its Leaders every time. This was the Pentecostal philosophy of Jesus and Mother Ann, and so far, this philosophy has never failed of happy, sure, and permanent results, so long as conscientiously adhered to by the church, collectively and individually. I speak from long experience and observation, having thoroughly and practically traveled over every inch of the ground herein described, and therefore do know of the doctrine from being a doer of the work; also having noted the experience of others, both those who have been able "to make their calling and election sure" by faithfulness, and those who have failed through unfaithfulness.

It is folly to deny that there are some painful sacrifices in this Christ life, but when these are over and "the wicked one cometh and findeth nothing in us," then do we begin to "turn and come to Zion with songs and everlasting joy upon our heads—then we have obtained joy and gladness, and sorrow and sighing have fled away forever."

Union Village, Ohio.

SPIRITUAL PARENTAGE.

CORA C. VINNEO.

WE prefer not to wait until the form is removed from sight, and the spirit retires within the veil, to publicly express our praise and appreciation, our

love and affection for a spiritual parentage.

The following lines speak for themselves.

Beloved Mother in Israel

ELIZA ANN TAYLOR.

Adown the vista of thy fourscore years,
Thy children look and lovingly behold
Thy Godlike life, which, free from sin appears [gold,
Bright as the diamond, pure as well tried
A soul well moulded to the Master's will,
A voice which bids all baser thoughts be still.

The true nobility, the constant zeal,
The patient fortitude which firmly stood,
And bore and suffered for a people's weal,
Preserved the covenant which brought us good; [shine,
These are the virtues which will live and
And mark thee as a hero-soul divine.

Behold the woman on whose brow is sealed
The impress of the living Christ on earth;
The Motherhood in God, to those revealed
Whose souls have found the new and second birth,

Transfigured on the mount of truth they stand, [land.
And catch far glimpses of the heavenly

We see thee as a lily snowy white, [soul,
Sweet emblem of a pure and chastened
Whose pearly chalice holds the sunbeams bright,
Waving in all their zephyrs as they roll.
And deeply planted in the parent sod
It grows, and blooms, and breathes its soul to God.

We see thee as a palm-tree tall and fair,
Whose spreading branches make a sheltering shade [there
Where weary ones may come, and resting
Find comfort, yea with none to make afraid.

No harmful influence finds a place in thee,
Thy healing leaves are love and charity.

We see thee as a rock 'mid oceans' waves,
Unmoved when storm and tempests surge around,

Firm as the rockbed of that faith which
saves

All those who build on its foundation sound.

So true art thou to God, so true to souls,
True as the magnet to the electric poles.

We see thee as a Shepherdess, so calm and strong,

Gathering thy little lambs within the fold
Safe from the outer world, where they so long [and cold.

Had wandered, shivering in the storm
O tender Shepherdess! thrice blest the name, [fame.

Dearer to us than queens with all their

We see thee as a Priestess of the Lord,
Standing within the Temple's Holy Place.
From whose pure lips oft came the living word, [grace.

Clothed with the mantle of thy truth and
In knowledge wise, in innocence complete.
Thy heart a shrine where angels love to meet.

From out that inner sanctuary pure,
We've often felt thy testimony swift
As lightning's flash, then answering thunder sure

Bespoke the power abiding in the gift—
The gift that comes to us in God's good way,

A guiding star by night, a sun by day.

And we have felt thy tender mother-love,
That broadened in our souls as they grew more, [above,

Just as when pebbles strike the waves
The widening circles kiss the outer shore;
Embracing all within thy watchful care,
The least one in the fold thy love might share.

And now at last life's race is nobly run,
Life's jeweled crown is resting on thy brow,

Toward the west thy golden setting sun
Appears but brighter as we see it now;
Life's beating waves have anchored into calm,

Life's undertones have blended in a psalm.
Mt. Lebanon, N. Y.

Charity bears a humble mind.

Correspondence.

BOSTON, MASS., 1891.

MY DEAR SISTERS, M. E. & J.—A trinity, and let us hope, three Sisters eternally connected by one holy principle, a unit in faith, courage, and noble resolution, never doubting, never halting by the way.

You have chosen the better part; have entered the path to Life Eternal, which leads straight to the Kingdom. Howbeit tempters may stand at many points of your journey, endeavoring to draw you aside. They may appear as relatives, urging, "Duty to natural kindred," and thus arousing your sympathies for "poor father, dear mother, or needy brother and feeble sister." They may come as fanciful pictures of a beautiful world, full of enjoyment, which you have but to reach forth your hand to possess, and it is yours.

Tempters may appear in uncurbed desires, in powerful inclinations to be more independent; to come and go as you please, without questioning and without restraint. Scholarship, literature and art may offer peculiar inducements. The natural desire of woman to please, and to please selfishly some one man, and to be pleased selfishly by some one man: to gratify pride, vanity and attendant evils.

All these tempters will try to seduce you and test you as strongly as they have tested other souls, some of whom have stood in honor and nobly triumphed. For those who have fallen by the way we will leave our prayers and our word of pity as we pass on, trying to keep step, if possible, with the

volunteers who are pressing earnestly forward to join the ransomed. Does a doubt as to which way your feet shall walk ever confront you? Does a perverse way seem very plausible? Ask; Is it right? Does my faith, my conscience lead me, or is it rather my animal affection; a judgment warped by selfish and personal inclinations? Is it this which exerts such a powerful spell upon me?

Sisters, in your humble trust and dutiful obedience to your faith, you are beautiful, more so than you now think, and yet, how easily you may fall; more easily than you can realize. Those robes of lovely innocence and purity, which you love to wear, will, if dragged in muddy pools of self-love, seem more odious by contrast, than the already soiled garments of the habitually unclean.

Are you firm in your determination to abide every trial of your faith? Can you withstand the pleadings of your own hearts, or should the tempter appear in the guise of one whom you may have and still do dearly love? Can you forsake father, mother, brother, sister, husband, lands and your own lives also to enjoy a fullness of gospel liberty, and an assurance of Life Eternal?

It is the motto of nations, "In time of peace, prepare for war," again, "In eternal vigilance is the price of safety," as well as liberty, and is quite as applicable to individuals as to nations. We must walk carefully, prayerfully and fearfully, closely inspecting every step of ground, lest suddenly we encounter a bog, and find ourselves mired: yet there is no danger of sur-

prise to the watchful, but the unwary are easily ambushed by the enemy.

How is it M—are you booked for the Kingdom?

E—are you sure of your allegiance to your faith?

J—are you fortified against every possible contingency? Is your danger signal out? Is your sheet-anchor cast and helm lashed? If so you can laugh at breakers and sing in spite of the tempest, for if every sail is trimmed and your chart is clear you are safe. The rock bound coast has no terrors for the home pilot.

Now shall I tell you the source of this peculiar effusion? Well, these thoughts with many more passed swiftly through my mind, as I rode into the City with Br. J. this evening and saw so many of our fashionable sisters wandering aimlessly up and down the streets, with no purpose, seemingly, but to exhibit their finery or to attract attention to their persons.

There are some noble women in Boston; many who attend prayer meetings, and charitable associations, instead of patronizing theaters, and parading themselves in public, as if in the market; but too many will act foolishly, and in my opinion the best of these will not compare with pure-minded, cross-bearing Shaker Sisters.

I love our home, peopled with beautiful consecrated souls, dear Fathers, Mothers, Brothers and Sisters. God preserve our lovely Zion home. Guard it well, dear Sisters. To all my young friends I make a strong appeal, for I love your souls' interest as a gospel Brother. In kindest love,

N. A. BRIGGS.

MT. LEBANON, N. Y., JUNE, 1892.

WILLIAM WILSON, BELOVED BROTHER:—I hear of you a good report from various quarters. It is said, that you have discontinued eating the corpses of your *fellow creatures*, whether they have four legs or only two, and that you have entered into a covenant of peace with all herbivorous animals. And that if the Egyptian craving for flesh meat should, for a short season, again assert itself, you will restrict the desire for "evil things" to the carnivora—which are evil. The lions, leopards, catamounts, hyenas, dogs, cats, bears, wolves, foxes with skunks and hogs. These animals being carnivorous, cannot justly complain if carnivorous men and women eat them. But when human beings, the heads and lords of creation imbue their hands in the blood of lambs who "lick the hands just raised to shed their blood," unsophisticated nature protests, revolts against it.

The herbivorous cattle on a thousand hills look to man for protection against the ferocious cruelty of carnivorous animals. Many instances are on record of wild birds and helpless herbivorous animals fleeing to human beings when pursued by their natural enemies—the carnivora.

On one occasion, Mother Ann was brought into deep tribulation and realized her mission as being to all God's creation and said: "O that the fishes of the sea and the fowls of the air and all things that have life and breath, yea, all the trees of the forest and the grass of the fields would pray to God for me!" In that spirit would she rise from her knees and kill to

eat? I trow not. She was being taught of God, and was baptized as a *Mother* indeed to all the creation of God. As such, she would not "hurt nor harm" any thing that she called upon to pray for her. Whence come wars and fightings, persecutions and inquisitions, come they not of lust—the lust of eating and drinking and the sexual lusts? War will not cease to the end of the earth until, "Thou shalt not kill," is recognized as the first and great command in place of "multiply and replenish." Non-resistant religious sects, as Mennonites, Moravians, Essenes and many other names, of which Babylon is full, have always been a prey because they departed from fashionable iniquity. Would vegetarian celibates, communistic non-resistants, ever have had a "Salem witchcraft," or "St. Bartholomew massacre" and have exhausted the national resources of all Christendom in raising armies and navies and building forts and barracks on land, and immense monitors and war ships on the ocean?

As a man eateth and drinketh so is he. The Jews, coming out of flesh eating Egypt, fasted forty years from flesh eating. They did this as a nation. Their food was purely vegetable. It changed the character of the people, and separated them from all the peoples on the face of the earth. They are like the Gulf stream, that runs through the ocean, warming and fructifying, but not mingling with its waters. Israel dwells alone and is persecuted by all nations and people. John, the forerunner of Jesus, ate the honey-locusts and wild honey; "he

came neither eating nor drinking" like other people. Jesus fasted forty days to cast out of himself the carnivorous appetites latent in him as a human being. He was an "overcomer." He ruled over all the elements of which he was constituted.

Dear Brother, peace, the peace of God be with you and abide. Know that the power of changing old and perhaps inherited habits is of God. It should be highly prized by those who have it. How else can we become *new* creatures? Conscientious consecration of doing right and "swearing to our own heart and changing not," is an inestimable blessing. It brings the kingdom of heaven within our own souls. What is the increasing with the increase of God, but perpetual daily change from bad to good; from good to better? We have the whole human race to redeem and have eternity to do it in.

F. W. EVANS.

FREDONIA, N. Y. JAN. 9, 1892.

BROTHER HAMILTON:—I received the Mt. Morris paper in which was a marked thought from your mint. I also received a postal from my brother asking me to send for the "World's Advance Thought" of December because of a piece of thought from his mint upon the subject Armageddon. This subject, by the way, I am but remotely interested in, am much more interested in my brother and yourself than I am in the instability of human institutions, which God is so evidently shaking down to a common level even to the bottom of the seas of unbelief. That part or parcel of Armageddon

pertaining to my individuality does trouble me, and how to come to life out of its valley is a matter of the first importance to me. This *how* to do, has been told me plainly by a woman, Ann Lee; Mother, Bride of Christ, the Truth, the Light, the Way. She confessed her sins one by one, just as she committed them and had faith that she could take up her cross against all that she knew or thought to be sin, and told me to do the same.

Having been a faithful student of the Bible, Ann's teaching is to my apprehension confirmed by the teaching of the Bible from the first chapter to the last. First, obey. Next, having disobeyed, confess and obey. This sums up the whole matter in a nutshell. Nowhere in the lids of the Bible do I read that man is commanded to think, but frequently man is commanded to do and to seek. I do read that "your thoughts are not as my thoughts, nor your ways as my ways, saith the Lord." I see this world run thought-mad, every one in haste to get his thought before his brother either as to investing or making of pelf, home or happiness, the founding of states, honoring of men and women, fighting a branch of the great tree of evil as prohibition.

Associations without end, investigations of the past and prying into the future. Close and familiar acquaintance with every spirit in heaven and earth but one's own spirit. Always before our spiritual eyes are our own perverted selves; we turn away from that view and are confronted alway and everywhere by the final judgment of that self. One more spiritual sight is permitted us and that is the right-

eousness that is to be obtained by faith that is in Christ. No act of faith was ever enacted that did not take the actors out and above themselves for the time being. Hence all progress whatsoever is due to acts of faith, and not of speculation, ratiocination, contemplation or observation.

I do read that "as a man thinketh, so is he." But I also read that "the thoughts of man's heart are evil continually before God," and his heart "is deceitful and desperately wicked above all things." I am sick of the whole world of thought, a vast amount of chaff and some precious wheat. If a man must sift his mental pabulum from men's rehash of God's thoughts so simply put forth in his commandments, he will full soon have arrived at that outer darkness where there is weeping, wailing and gnashing of teeth—or insanity. What is it that troubles the mental and spiritual world most if it is not insanity?

Every soul that is not marching with fearless tread to victory over their own spirit, soul and body, by the faith that is in Christ, is insane. And such approach death's door with anxiety and fear, because they have not chosen in this life to believe wholly in the power of Christ over all flesh. "Life is not what they planned it to be." This is the oft-repeated story; I have but just heard it from a hearty, wholesome man and professed believer in Christ, who is now facing the uncertainty of earthly relationships by death, which his profession called him to make certainly uncertain in this life.

This busily thinking world has made the way of truth (?) exceeding broad

and easy to the extent of giving all and keeping all: to the adaptation of truth (?) to circumstances of pleasurable environment, rather than binding pleasure with cords to the horns of the altar, which is death.

This is only berating the evil I see, perhaps with a beam in my eye. It is coining thoughts from my mint, when all thoughts should bear the impress of God's mind without human perversion. I might run through my camera the whole of human motive, aspiration, and result, and not add tone enough to inspire one soul unto salvation, nor be able to furnish a dress modest enough for the public eye. And if the dress should please, I should be glorified and exalted, whereas all glory is due unto God.

Nay, I will prefer the 119th Psalm. That prayer which only our Redeemer could pray, and try to reach the keeping of the precepts, commandments, judgments, testimonies and laws of my God, for it would be impossible for this imperfect creature to be glorified.

Truly I am deeply indebted to the thoughts of others for much inspiration and companionship. Great aspirations after godliness and all true and undisguised truth is the bread of life to every soul at some period. But, they are only temporarily mine unless by suffering I have evolved them out of, or through my suffering to bring them to the birth in my heart. Let one have brushed aside all sophistries that would prevent his generosity in a worthy cause, and how easily he inspires his audience to give. William Booth has but just launched a mighty

force spreading in all directions and for good; because first he was willing to suffer many things to gain faith himself. Christ was our mighty exemplar, and Christ in Ann Lee is our mightiest example of what personal suffering can do in one individual to bring to birth a faith almighty and sufficient to compass that strongest passion of the human heart, the power of a life to create a life for the selfish pleasure of the act.

That a woman should be able to inspire thousands to forsake the cherished perquisite of animal life by the faith that was in her revealed through suffering. And who will renew for the world again this suffering for a great faith? Must not each generation suffer for itself? Supposing we were all compelled for a little to part company with shelter, lands and companionship, without fire, to sit upon a stone with a crust and a cruse of vinegar, to test whether we would yet hold our faith.

Again, the long life of increasing self-denial step by step of the honest Shaker is more than the short, sharp test by fire and the sword; and the poor and despised Shakers are the salt of the earth, the hope of mankind, the glory of God on the earth, but not of it. What a wide gulf as to the sympathies which are fast binding all religious denominations in a compact, as it were, to go up and war against the only visible Jerusalem, and none to spare for those who "make no provision for the flesh to fulfill the lusts thereof." There is a severe trial coming upon all flesh and a great reward coming also. "The word of God is

nigh us even in our hearts, and in our mouths that we can do it."

Away with the bother of worldly gossip commonly called thought and give me the power to see myself as God sees me. It will bring that best of all gifts, tribulation. Amen.

From your Brother in the faith once committed to the saints.

G. H. HOLLISTER.

RETROSPECTION.

AGNES E. NEWTON.

ANOTHER week its record leaves
Upon the page of life;
Its golden moments all are flown
With joy or sorrow rife.

Ah! what the import of the hours
Passing so swiftly on? [seek,
Whence, what and where the goal we
What fields are lost or won?

Our human hearts indeed are weak
Life's mysteries to grasp;
Blind guides are theories and creeds,
Traditions of the past,

Our present need, the claim we urge
Before our Father's throne;

"E'en as thy day thy strength shall be"
The promise we have known.

Increase our faith, make strong and
Our spirit's sight, that we [fine
May see aright, where duty points
The way, to follow Thee.

"Thy will be done" will give the peace
That earth can ne'er afford;
The scholar's lore, the sceptic's pride
Availeth naught with God.

No cup passed by, but in his name
Who all of earth resigned;
To know and do his Father's will
Acceptance we will find.

Canterbury, N. H.

The wise keep memory of themselves
and are never elated by the applause of
others.

M. W.

OUR SISTER.

Written in remembrance of
EVELYN C. STROWBRIDGE.

BY HENRIETTA MORGAN.

Our loved ones are taken from us
one by one to dwell in that "house
not made with hands, eternal in the
heavens," where they will receive their
reward, and become arrayed in the
garments of purity and bask in the
sunlight of God's pure love.

Although it is sad to part with our
loving Sister, we would not call her
back to a life of suffering and pain,
for we know that her freed spirit re-
joices in its happy transition.

We shall miss her in the home cir-
cle, where she has so long and faith-
fully labored. To me she has been a
true friend and Sister, many times ad-
ministering loving counsel, which will,
I trust, be of lasting benefit. Her
work here is done, and I think she
was prepared to meet the change.
May I so live that when called to
leave the shores of time, I may not
have to regret a misspent life.

Shaker Station, Ct.

What is it to be a SHAKER?

MOORE MASON.

ARE we to infer that the question is
so complicated as not to admit of a
simple answer? By no means. It is
the old experience of every question
as well as everything else, that it can
be approached from many different
points, and consequently will be seen
differently.

To get at this question from a cer-
tain point of view, suppose each indi-

vidual were asked the question,—Why are you a Shaker? Probably some would offer the not quite satisfactory answer by saying it was a matter of accident. That to me sounds like degrading our religion, yet why should mortals as we are be ashamed of that? Religion is not a mere matter of intellectual process, but history and tradition, which must be accepted of those who handed it down to us. After we arrive at the estate of manhood or womanhood, or more properly after we've set out as Shakers and honestly confessed our sins, and determined to walk in the straight and narrow path of self-denial, then we can be no longer satisfied to be Shakers by accident, because spiritual evolution is already at work within us, which is so applicably described as "First the blade, then the ear, then the full corn in the ear."

We ought not to be so supercilious as to think the question,—“Why am I a Christian,” has not the same sublime meaning to those thoughtful men and women, who try to solve that problem, as the question “What is it to be a Shaker?” has to us. But we ought to be thankful that we can present a life that is the highest ideal, the noblest, best and divinest, that the weary, sin-sick, man or woman can find.

But to confine ourselves to the question, What is it to be a Shaker? Now simply living with, or calling ourselves by the name Shaker is not sufficient, but we must know what it is to live and act as a Shaker, so that our lives will show we are the Lord's people, his children, and realize it is our duty and privilege to make ourselves wor-

thy of him and then our whole endeavor will be to lead such a life as will never deviate from the golden rule, “Love thy neighbor as thyself,” and then we can always be ready, as the apostle Peter says, to “give an answer to every one that asketh a reason of the hope that is in you.”

Must not the first converts to Shakerism have had strong evidence of its divine origin (hounded as they were day and night by the so-called Christians of that day and time) that caused them to embrace a faith which called for a complete renouncing of their prejudices, habits, friends, country, and even safety in this world?

Well may we glory in our past, the nobility of our ancestors, who were always willing to become witnesses of the truth; and our great religious structure has been well cemented by the tyranny, prejudice and hatred, which was then so deeply rooted, and which, with sadness, we still see cropping out where we least expect it.

Then to answer the question, “What is it to be a Shaker?” means that as Christians, “we must live unto God,” and in so doing, we must “die unto sin,” for he who does not kill sin, sin will inevitably kill him. Also at all times be ready martyrs for a cause that is destined to bring salvation to mankind where they hunger and thirst no more and the days of their mourning is ended, for having buffeted with a sea of sin as strong swimmers we at length have reached the peaceful shore where already the victor's song is heard “Come unto me, and I will give you rest.”

Waterliet, Ohio.

In Memory of Sister SAMANTHA BOWIE.

It was with feelings of deepest sorrow that we received the message of the decease of our dearly beloved Sister Samantha; and with a profound sense of the loss to her friends, and to the Society of which she was such a devoted, efficient and useful member, that we extend our heartfelt sympathy, and offer this simple tribute of love to her memory.

Sister Samantha was bound to us by the tenderest ties. We had known her from infancy. She was a dear companion of our childhood and youth, and the affection which grew with our growth, and strengthened with our strength, never lessened because we chose a different road to the one our dear sister pursued to the end of her journey.

We recall with affection our early associations with the dear little girl, who, at the age of two years was brought by her father, a motherless orphan, to the Believers at Watervliet. Mary was her name, afterward changed to Samantha. Born in Scotland, of Scotch parents, she inherited many sterling traits of character; honesty, sincerity and faithfulness to duty, being conspicuous features. She was generous-hearted, and full of noble impulses. Kind to the aged, valiant for the weak, and "always, always the children's friend." Indeed, she was a friend to be trusted "through thick and thin."

Sister Samantha gave her life to the cause in which she early enlisted, and leaves a treasure of love to all those with whom she was associated. Her

loss is great, but her influence will live to bless, and strengthen those yet left to bear the burden. While our hearts are still sad we have this assurance to comfort us—It is well with our dear Sister. After much suffering she has peace, after weariness, rest, after weakness, strength. Realizing the happy change, truly may her freed spirit sing,—

"There is no death. What seems so is transition.

The life of mortal breath,
Is but a suburb to the life elysian,
Whose portal, we call death."

LUCRETIA & ANNIE.

ENFIELD, CONN. JUNE, 1892.

DEAR CHILDREN;—"I pray God your whole spirit and soul be preserved blameless." Your lives will be blameless if you "bring your thoughts in subjection to the obedience of Christ." Good thoughts are lovely guests. "Your thoughts and actions will bless or blight your spirits." Make the habit of choosing in every act and thought the habit of choosing right, and it will soon become so much the habit that the opposite course will be impossible. Be firm in your endeavor to shun all wrong forever. Never stray, "from the high path of duty," and you will never regret it. To discard evil and cultivate goodness is to beautify your lives. Purity is a heavenly ornament. Strive for it with soul earnestness. Purity is soul-elevating, vice is soul-darkening. The earlier you are saved from sin the better. Be pure in the present, or you will have grief in the future. It hardens the heart to live in sin. Sinful pleasure is short, but the woe is long.

Lose none of your soul wealth. It requires self-denying struggles to form true Christian characters. Do your best work in character-building. Think less of self and more of others. Give kindness and strength to each other, to grow better means often to suffer. Store your minds with spiritual things. Grow in grace. Make rectitude your aim. Wrestle for the heavenly prize, you can win it if you are wise. Shun the society of the vicious. The influence of pure associates is refining.

"Pure company will make the heart

To virtue more inclined,

But bad will misery impart,

And vitiate the mind."

Your Brother,

DANIEL ORCUTT.

THE MANIFESTO.

AUGUST, 1892.

OFFICE OF PUBLICATION.

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Editorial.

THE renewing of the mind seems to be one of the essential features in the life of the Christian. Whatever else he may do, either for the kingdom of this world, in making it honorable or exalted before men, or in the establishing of Churches and securing a company who may sing psalms and read holy books, the great secret of success will be, after all, in that simple and effective lesson which was first heard in the streets of Galilee so many, many years ago.

"Repent," said Jesus, "for the

kingdom of God is at hand." He could not have said much less to his anxious hearers, and he did not need to say any more to make it an effective and an impressive sermon.

We eat and drink to renew the life of the body. We make great demonstrations of care in our arrangements, and search over the whole world for what may please or satisfy the cravings of the external man, and at the end of all that arduous labor we may not have succeeded in securing any advantages that would carry us beyond those that are forced, through nature, to eat the grass of the field.

With so much special care for the perishable things of this life, how much more careful we should be in securing for ourselves those treasures that are worthy of a place in the kingdom of God, and which can not, under any circumstances be destroyed.

The mission of Jesus was to preach the blessing of the kingdom, which must include the brotherhood of man. He, no doubt, found even among those money-grasping Jews, men who were upright, God-fearing and zealous to do the works of the law. He found those who affectionately shared in the burdens of each other, and who assisted, liberally, in providing for the poor. Such men in this day would be called the benefactors of the race. Their names would be heralded throughout the nation, while the doors of the church-

es, as well as those of the public halls would be thrown open for their entrance, to receive the benedictions of the one and the plaudits of the other.

"Purple and fine linen" would be brought forward for decoration, as indicative of the exalted position that was occupied by those who claimed a right to the whole earth, and unhesitatingly denominated themselves the Sons of God.

It was to just such a class as this that Jesus said, "Repent, for the kingdom of God is at hand." With all their boasted privileges as sons of God, for whom God had fought their many battles and destroyed without mercy their thousands of enemies,—for whom he had wrought some of the most wonderful miracles, to save them from the Egyptians;—had divided the Red Sea, and allowed the Jews to pass over on dry land;—had rained manna upon them during a journey of forty years, so that they were never hungry for want of bread.

These men were now asked to "Repent" of their crooked lives, to change their minds, to think differently about God and his work among men,—and to pray for his kingdom to come upon the earth, that it might be among men. It was a revolution in the mind. Before this date, God had said, Kill your enemies, but now God says, Love your enemies. All is to be changed. A Jew and his treasure was closely fastened to the

earth, but now he is told to lay up his treasure in heaven, where thieves can not steal it.

If this changing of the mind was necessary at that early day, it is no less so now. There is a strong tendency, in the mind of man, toward the elements of the earth. His thoughts, his language, his deep interest are all thoroughly baptized into that element. Coming out from an undisciplined body as do the members of our Community, the great necessity of a change of mind, at once, becomes apparent.

It is the beginning of the resurrection into a new life,—a life in and for God. Not only a new and pure language must be learned for Christ's kingdom, but a new tongue must be obtained with which to speak it. A new interest must be grown in the heart that shall actually desire the increase and prosperity of God's work among men, or we fail to repent, agreeably to the voice of the Christ, and fail even to do as much as did the voice in the wilderness.

✍ Please write the articles that are intended for publication on sheets of NOTE SIZE, 5x8 inches; write with ink on one side of the paper, only, and much oblige the printers of the MANIFESTO.

WE see misery entailed on the souls and bodies of millions by these twin vices,—liquor and tobacco.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

June.		
Thermometer.	Rain.	
1891. 65.32	3.88 in.	
1892. 60.53	3.19 in.	
Highest Temp. during this mo.	92.	
Lowest " " "	52.	
Total Rainfall " " "	3 1/4 in.	
Number of rainy days " " "	12	

C. G. R.

July, 1892.

WORKING, growing, developing, progressing spiritually was the earnest tone of our Society meeting this morning; and "en rapport" with this comes the pleading inquiry, how best can we accomplish it?

The growth and perfection of the arts and sciences are attained by adding knowledge to knowledge, experience to experience by conferences, associations, debates, criticisms, etc; each scientific illumination seeking to dispel the mists of former ignorance, until the best light of the present is attained. Ought not spirit growth to take example by the scientific?

Blest as we are with a threefold life, physical, mental and spiritual, who is able to solve the intricate problem of its equal growth?

Who with a knowledge of political economy would consider it wise to expend more labor on production, than its possible remuneration? Yet is not this the constant mistake of household economy? Do we not use so much time and strength on the maintenance of the body, that the mind is crippled, and the soul undeveloped? Still we are obliged to confess that circumstances often bind us to these conditions. Ought it to be thus? Can a spiritual, intelligent people afford to lose their rightful inheritance, when the conserved wisdom of many in our own Societies could come to the rescue?

Gail Hamilton says, "Utter no complaint whatever betide, for complaining is the sign of weakness; if your trouble

can be helped, help it; if not, bear it." Thus our desire to be strong and brave amid the trials which everywhere creep into life, causes us to take for granted that "whatever is, is right," when if we had the will and power to climb out of the ruts, we should see that many things are possible with the energetic and persevering.

Our household economy should be constantly growing to perfection. Communal life, division of labor, united interests, ought certainly to solve the problem of how the body, mind and spirit can and shall be properly developed, without either of the three infringing on the other.

Who among the noble, brave-hearted Sisterhood will give us the benefit of their experience, that our Zion home may be rich in members having sound minds in sound bodies, pure and refined spirits, able to be the counterpart of angels.

But my space is filled ere I have time to say, that of all beautiful scenery, we think nothing can surpass our home and its environments at this season of the year. The neatly cultivated gardens and fields in close proximity with the leafy fulness of the wooded hills beyond, make a natural picture such as many spend time and money in traveling to see. A. J. C.

Center Family.

July 10, 1892.

WE again find ourselves in the month of the merry hay-makers, when the harvesting really commences. Brethren have been busily engaged the past week, haying, and much interest was manifested, as we find them working after supper getting it under shelter, lest the rain come, and spoil their labor.

Corn, beans and potatoes are doing nicely. We had our first meal of peas June 26th; rather early, was it not? Cherries are not as plentiful as some years, nevertheless they are fine. Sisters are putting up some of the small fruit for winter use already.

Our Sunday Service has been held at the meeting house this season but no

public meeting and the rain has not kept us at home thus far. Last Sunday two Sisters representing the Koreshan Community attended and the general impression made was that they are sincerely living out their principles of right. They have the heart-felt wishes of the people here for their success.

The weather has been quite an improvement this month on last, and July if it continues, may redeem June's rainy character.

General good health prevails in the family. Early potatoes this morning.

I. L. P.

North Family.

July, 1892.

WE are now in the haying season with harvest of grain close at hand. The hay crop with us is very light, except where the land has been highly fertilized. Rye generally very good; oats medium. Fruit very much less than was anticipated.

Recently we have enjoyed a very pleasant and profitable visit with the two leading sisters of the Koreshan Unity: Annie G. Ordway and Virginia Andrews. Very interesting, inasmuch as all doubt as to the virgin celibate character of the members of the Unity is removed, and a Christian communistic relation maintained: they living the same lives as do all true members of our Shaker Communities. Profitable, because we felt a renewed baptism of courage, hope and life; an inspiration that prompted to more zeal in the spiritual work of God. Their theology being based upon an entirely new system of astronomy, overthrowing all our preconceived ideas, was well nigh enough to turn the balance against them. But coming to a knowledge of their lives by personal contact, (Br. Benjamin Gates having visited them in their own home at Chicago and now their leading sisters visiting our home,) the prejudice has been removed, and we feel free to look into and examine their theology and cosmogony; knowing that the truth will in the end prevail. It is a matter for heart-felt gratitude that we have no cast-iron creed

to keep the soul from growing into a more perfect knowledge of the truth continually. Above all peoples should we be the most free, and the most willing to acknowledge truth wherever it is manifested. Is there any other way we can come in unity of faith unto perfect men and women, to the measure of the stature of the fulness of Christ?

We are now on the declining side of the year 1892, which is our centennial of the athering of our church into gospel order. Believers have had much experience and learned many things in their hundred years of travel that would be very interesting and profitable for the rising generation to know, and might save a good deal of blundering repetition in the future. "A bird in the hand is worth two in the bush." While we have living witnesses to speak, could we not learn more and better from them, than from future history made up of inferences gathered from circumstances? A series of meetings composed of representatives from every Society to exchange experience, thought, and suggestions on the living, vital issues pertaining to the increase of Christ's kingdom in the earth, would be very inspiring and soul awakening. Shall the spiritual work of God be left, for the most part to invisible agency, and we poor mortals just drift with the current? The times are propitious, the fire is aglow, and the iron heating; who will tell when to strike?

In kindest love,

D. O.

Watervliet, N. Y.

Second Family.

THE weather has been wet and cold for this season of the year. We are in the midst of haying, that is, when the sun shines. The crop in this section will only be medium. Rye is about ready for the reapers. Corn is very backward, oats are heading out.

Our beloved Ministry arrived at the Valley July 5th., in good health. They brought us much love from eastern kindred, also from the Mount. We are glad

to say Br. Chauncy Miller keeps improving in health and strength. May he recover and be with us many years, as he has talents that are much coveted in "Zion's great need."

While we are busy laying in temporal stores, let us not forget the spiritual harvest. Human nature is just as full of excuses to-day as it was in the days of Jesus, if not more so.

We need to keep our calling ever before us, it is dangerous to parley or look back, for Satan is ever ready to take us on that high pinnacle and offer us the kingdoms of this world if we will only bow down and worship him. Let us bear in mind there is no standstill, it is either forward or backward.

Let us therefore be numbered with those who have put their hands to the gospel plow never to look back.

Shaker Station, Conn.

"PAUL may plant and Apollos may water, but God giveth the increase"—giveth it not in our own time it may be, but in his own best time, in his own wise way, and no repining on our part, no impatience at the delay can hasten its growth. "As the heaven is high above the earth, so is his thought above our thought, and his way above our way."

We see how nature works and waits from spring to fall and from fall to spring again, and watch how slowly the seed sown in the spring-time makes progress toward the ripened fruit.

Knowing this to be God's own way of working, we should apply the same rule to spiritual life.

Let us be sure we are sowing pure seed in the heart, sure we ought to do just what we are doing, and all will be well. We have but to do our part and wait in faith for God to do his. He will surely do it, and as surely will He see to it that no effort of ours toward the right fails of its reward. "Having done all to stand."

The MANIFESTO is a visitor at our home every month. It is like the face of a dear friend. How quickly we scan the pages

to see if our friends have sent us their words of soul cheer and good-will. It is just what we need, we get so many instructive lessons from it we should be sorry to miss its visits.

Our ever bearing strawberry plants are a success. The crop was abundant. It may prove to be the ideal berry.

The poultry business is a study. It means something more than throwing down corn to chickens. Just which breed to keep is what might be discussed every month. It is a matter of experience. Every thing can not be put plainly on paper, but we can talk about it and get ideas from each other. 5193 spaces of cream were sold in June. D. ORCUTT.

South Family.

AGAIN we are reminded that "Home Notes" are due for the MANIFESTO, and with those who so freely give for the benefit of others I would unite and speak of the many blessings which are ours to enjoy. Health, the best of all earthly blessings, has been conferred upon us, and contributes much to the demands upon our time at this season of interest and occupation within and without, when every thing is teeming with life and joy.

The New England climate we protest is very anti-christian weather. If there is any normal condition for the weather, it appears of late to be one of rain, hot sun and disagreeable winds. We have heard it hinted that certain spots on the sun are the cause of the trouble. If so, soon may they leave us in peace. Our farmers look and feel disconsolate because harvest is here and no good weather to secure it. Hoed crops are behindhand for the same cause, every thing is growing, weeds and all. We would mention the value of Breed's Weeder in keeping weeds down.

But we believe that God's blessing will eventually rest on faithful labors done in his service; in doing our part and leaving results with a higher power.

A severe thunder shower passed over our valley on the 3rd inst., doing some damage; the wind was also terrific. It

continued for some time, blowing down trees and leveling the corn and other things. It was much cooler and frost-like the next morning but has again become warm, and hopes are entertained of a few days of fair weather.

M. W.

Ayer, Mass.

July, 1892.

As one individual after another is led to apply for membership in our Society, we have a fine chance to see to what extent they have been baptized into a refining and moralizing element necessary for a further work into that which is more spiritual. And where should this refining work commence if not in the minds of the children and youth, who should be pliable and easily led toward the spirit of good and thus become a blessing to themselves and to their friends.

Fathers and mothers, there is nothing of greater importance to you, than to make the welfare of your children the first object of your life;—the preserving of the purity and innocence of their young lives.

Is the raising of large crops to be compared to it, or is the unceasing scrub—scrub—scrub! which makes the home a marvel of neatness, to be of parallel importance to the giving of attention to the influences that are moulding the characters of our children, the effects of which will live long after our hard labor has turned to dust?

We may not know the effect of a kind word, although it may not be held in remembrance of the speaker, while in the mind of the child, who may have needed just that touch of inspiration, it may awake to new life after a journey of many years.

The young mind is always open to surrounding influences, and the brighter those influences are made, the more pleasant becomes life's pathway.

Where'er you go, yea, sow a seed,

If cloudy be your sky or fair;

God's grain shall fruitful be, indeed,

And we to heaven the sheaves may bear.

Haying has commenced and we are

gathering in crops from some of the seed sown in early spring. May the harvest be bountiful. Apples are about a medium crop. Pears and plums are about the same. Were blest with a plentiful supply of strawberries.

A. D. B.

East Canterbury, N. H.

Weather Record, for April 1892.

Highest Temp. during the mo. 90.

Lowest " " " " 50.

Mean " " " " 68.7

Total rainfall " " " 3.56in.

Number of days in which .01 of an inch fell, 41.

N. A. BRIGGS.

July 13, 1892.

AFTER many days of anxious thought, if not of tears, and after a fearful foreboding of continuous rain, which the heavens seemed to be pouring out from their windows, through which the farmers could see the destruction of their crops, and the ruinous time to make their hay, there has come a change in the programme.

The first few days in July were unpropitious and the mowing machines were carefully kept under cover, but on the opening of the second week the sun began again to smile on the earth and the hay makers were made glad. Day after day the heat comes pouring down and there is a pleasing relief when the sun hides himself behind the western hills.

Now it is about time to begin to grow anxious lest the sunshine may be too protracted, and the grass may ripen faster than it can be prepared for the barns.

The cold, early rains blighted the strawberries, and the still earlier cold days killed most of the raspberry bushes, while the worms and cold weather have injured the currants. In a few months more we may be able to determine our loss or gain on all the fruits and vegetables that have claimed our attention. New potatoes, that appetizing dish, were raised in exaltation to the surface of the table on the 11th. inst. History informs us that Father James enjoyed a meal of new potatoes and in this respect we are his worthy children.

This month we have a beautiful flower garden which brings no burden and demands no care. Hundreds and hundreds of white water-lilies are spread on the surface of the water garden every morning. No guardian watches with jealous eye over this beautiful place and the small boy and big boy are wading into the water or contriving many other ways to desecrate a spot which for beauty in itself and surroundings would be hard to find.

This month we have cut a wood's road for several rods leading to a place of interest for the antiquarian. In the indefinite past—it may have been 10,000 years or more, three large granite boulders were deposited on the highest elevation in that vicinity and have no doubt held possession of the spot since the above date. I had almost said that they had held peaceable possession, but the hand of the vandal has left his mark. From one boulder large pieces have been split by hammer and chisel, and now lay in their loneliness half buried in the earth. Visitors to the spot, wonder. All is sphinx silence.

Our Sisters at the Trustees' Office have toiled early and late and at great expense to remodel a sales room, where they can present, more satisfactorily, to the hundreds of visitors to the village, the variety of fancy articles that have been made by the Sisters or purchased in other places. We shall wish them the best of success and a fair return for all the cents and dimes and dollars that they have expended.

Enfield, N. H.

SINCE our last writing, we have been visited by a small sized cyclone, and yet its proportions satisfied us, as we do not crave more in bulk, that we may be able to give marvelous reports: we who have not as yet lived quite half a century, never saw any thing like it; the heavens were suddenly darkened, and the rain came in more than torrents, with a furious wind, obscuring the vision from one building to its neighbor, although near by.

The large vegetable garden for a time was one big mud puddle, but it soon went down to slake the thirst of the angle worms, and was as firm as ever.

We are thrice glad to say that the laundry is receiving a new coat of paint with very appropriate trimmings; whoever has visited us recently, will of course recollect how wretchedly it looked, and be glad with us; if the Brethren "continue on" and paint other buildings we will tell you that also; the paint was purchased with money coming from Sisters' sale work, so considering both paint and painters, it may truthfully be called Home Industry, which is the better part of the story.

The summer term of school closed July 8th. One speaker told the scholars they had the cosiest, nicest school in town, they all looked bright as dollars and to the teacher aside he said, "I've had an awful good time," whether that phraseology be a good omen for the school, or a bad one for the Board, we leave our readers to determine. We know that both teacher and pupils have aimed to do thorough work, but we venture to assert that an interested woman would both criticize and give helpful suggestions, which teachers always appreciate. Our sister Society has been more fortunate in securing this element on Examination Day.

The outing season is upon us, so we are encamped about. If not by the armies of Israel, by a small army, seeking change, and the delights of rural living; no doubt it has its bitter with the sweet, as do all conditions in this world, yet when we see pale faces go away with the color of health, we conclude they have been successful in acquiring a part of the gift of health, which is closer allied than we all realize to the gospel of salvation. E. B.

Sabbathday Lake, Me.

July, 1892.

"He shall have pity on the poor and needy and the souls of the needy He shall save." It is a comforting promise that God will have pity on the poor and needy and work in them for their salvation. By

feeling the need we put forth an effort and therefore are saved. Thus, in "seeking first the kingdom of heaven and its righteousness" all our temporal blessings are added. While hundreds of people are seeking rest in the public resorts we are busy like the bee laying up a winter store.

We have lately enjoyed a visit with Elder Josiah Barker and Sisters Anna Case and Isabella Graves of Watervliet, N. Y. They are like polished diamonds adorning the temple of God and we know there are many more like them from the same mine.

Not long since Gen. Butler was at the Springs and came to see us. It was interesting to hear him tell of his adventures in the war and especially of his cleansing the streets of New Orleans and other reminiscences.

Home duties are progressing as usual at this season. The Brethren are just commencing the haying with the anticipation of an abundant harvest. A. S. C.

Sonyea, N. Y.

July, 1892.

"How strikingly the signs appear
That the harvest time is near.
Now the reapers have gone forth
To gather fruits from off the earth."

The early rising farmers are hurrying early and late to secure a noble harvest by making hay while the sun shines. The sunny days furnish broad fields and lots of hard work for all who possess the valuable gift of push and pull, life and stir, the four essential qualities that assist in forming the perfect man and woman. The living well know that "it is not all of life to live, nor all of death to die."

June celebrated its twenty-seventh day by visiting the land with one of the most severe rain and hail storms ever known in this remote section of the great big world, the storm was accompanied with sharp shafts of lightning, forming a magnificent display of electric brightness.

Our currant garden is the finest of any seen on this or the other side of the big waters.

G. D. G.

Union Village, Ohio.

July, 1892.

THE 4th. of July is passed and the ordinary amount of powder burning, fire-crackers, broken limbs and loss of eyes has transpired, and this morning all who have not been killed or wounded can reassume their wonted avocations. The Believers at Union Village do not meddle with such things, so we were quietly engaged hoeing and replanting our beet field, cleaning the yard, cutting our wheat, mowing weeds in the street, each side of which was plowed during the winter for our ten miles of hedge which was set out this spring by the Dayton Hedge Co.

Among those who visit us there seems to be more inquirers among men and even more who enter the Society than are to be found among the women visitors. This scarcity makes it very hard on the Sisters, who nevertheless are all the time doing their level best to keep up their side of the cause, and their zeal and faithfulness are absolutely above all praise.

We have now about two thousand seven hundred young fruit trees, but this season there is scarcely any fruit of any kind in our Society and in fact in southwestern Ohio. Crops likely to be good, except wheat, which is badly rusted in some fields.

Health and peace prevail at Union Village. Elder Joseph came West because he could not stand the severe New England winter, but if he does not take care of himself better than he has so far, he will not stand this nor any other climate long, unless it is the one beyond the silent river.

Our office is gradually nearing completion of repairs and we hope to be able to occupy it before many weeks. There seems to be but little inspiration or conviction among mankind, but we keep sending out tracts, leaflets and pamphlets, to direct their attention toward our gospel home. This is our instruction, and the Bible says; "Be thou instructed O Jerusalem, lest my spirit depart from thee and thou become desolate, a City not inhabited." Jer. vi., 8. O. C. H.

Canaan, N. Y.

THE crops are promising even if rather late. Peas are doing quite well, while our cherries are a failure. And then our strawberries, well, I must say, we do not know how to raise them. Nature is attending to those that grow in the field, and the Sisters have gathered a good supply.

We have commenced haying by cutting a field that has been fruitful in daisies.

Probably we shall need an extra favoring this season, as we have fifty acres of grass to cut. Two and one half acres of buckwheat, seven acres of rye, six acres of wheat, fourteen acres of oats, seven acres of corn, three and one half acres of potatoes and two and one half acres in the garden, making in all ninety-two acres, and but a small company for such a large field of labor.

The Sisters have had a busy time during the spring, and are now engaged in the painting of windows. They may get through bright and early about next New Year's day.

June 30th. and we are having rain, rain, rain. I do not know but that we shall be swamped. We have put explicit confidence in Hicks, in "Word and Works," where he said that after June 25th., we should have a dry warm spell; so on to the 28th. we cut some grass and daisies, and sure enough before it was finished, it began to rain and we have not been able to do anything with it since, and have concluded to let it rain, so long as it will.

July 2nd. was a pleasant day and we secured the hay that was in the field. We shall try to coax in a binder to help us through the rye and wheat harvesting, if we may be blest with some fair weather.

G. W. C.

KIND WORDS.

EAST CANTERBURY, N. H.

I RECEIVE the MANIFESTO with pleasure, and I think it gives comfort and cheer to many who are seeking to know the true way of life. I bless every effort to spread the truth.

AMELIA TAIT.

INQUIRY.

No. 6.

If parents with children join a Shaker Society, how long can the parents retain the care of their children?

This will depend wholly upon the condition of the parents and children, as an agreement would be entered into with the officers of the Society, for the benefit of both parties.

No children are ever taken under the immediate charge of the Society, except by the request or free consent of those who have the lawful right and control of them, together with the child's own consent. No parents are required to give up their children. Indeed we think it more proper for parents to take care of their own children and bring them up in the admonition of the Lord.

SCRIPTURE TEXT.

WAS the spirit of Jesus preaching to the spirits in prison while his body was in the grave?

1 Peter iii., 19. By which also he went and preached unto the spirits in prison.

The prison-house of these spirits was a state of disobedience to known light. In an earlier dispensation they refused God's call, and as Noah was a preacher of righteousness they could not progress nor enter another dispensation until they had been faithful to that light already received.

The object of the preaching was to urge the hearers to repent and do their first work, and then they would be

prepared to accept the testimony of the Christian dispensation.

The apostle evidently wanted to show his brethren the universal mission of Jesus. He preached not only to men in the body, but also to those out of the body, in the world of spirits. After the death of Jesus, some think that he was preaching to the souls or to the spirits in prison as is said by Peter, "that they might be judged according to men in the flesh, but live according to God in the spirit."

(Contributed by M. Keniston.)

THE HILL OF LIFE.

I HAD climbed a part of the hill of life,
And weary paused to rest,
My soul was sick with sin and strife;
I had failed in doing my best.
I looked around with a restless eye
Far up to the hill-tops crest;
The human tide both far and nigh
Surged on with ceaseless jests.

And some were poor and some were old,
And some were young and gay;
But rich and poor, and meek and cold,
Were traveling the self-same way.
And many looked on with an eager eye,
To the future so glad and gay,
And they trampled oft with a restless sigh,
The beautiful flowers of to-day.

And some were lending a helping hand
To a friend in need of aid,
And leading him from the burning sand
To the cool and grateful shade.
And some were laughing with careless air
As they trod their path in life;
And some were solemn and full of care,
From contest with sin and strife.

A few paths looked so pleasant and clear,
That I said in a mournful tone,
"The hardest one that I see here
Is given to me alone."

Then came a whisper, "closer draw,"
And I strained my eyes to see,

More thorns by far in them I saw
Than in that which was given to me.

Then slow and with a thoughtful glance
I looked back at the path I trod,
And thought how 'twas set, not by luck
or chance

But my heavenly Father and God.
The thorns I had found so sharp and cruel
Were but lessons I must learn,
Ere I can pass from this earthly school,
And await at the gate my turn.

Then a prayer went up from my inmost
heart

"O Father! forgive thy child,
Help me, O God, to do my part,
To be humble, meek and mild."

Then came hope like a gleam of light,
I was strengthened to start anew,
Resolved to do with my utmost might
What was given me to do.

Selected.

PEACE AND WAR.

PEACE is greatly the beauty of the world. War is greatly the horror of the world. Peace never grows less beautiful by consideration. War never grows less horrible by consideration. Peace is gentle, patient, benevolent. War is boisterous, impatient, malevolent. Every good flourishes in time of Peace. Every evil increases in time of war. Peace is meek and modest. War is haughty and proud. Peace does good and never trumpets with loud voice its loving deeds. War is boastful of what it claims to have done for mankind and erects, with unblushing face monuments to its own remembrance and glory. Peace—continual, universal Peace—would make the world a paradise of beauty. War—continual, universal war—would make the world a hell indeed. Let every man, woman, and child do all they can for Peace—

the world cannot have too much Peace. Let every man, woman, and child do all they can against war—the world cannot have too little war. Let us all read very often and carefully Christ's Sermon on the Mount—it is full of peace and no war. J. H. in *Messenger of Peace.*

PSYCHE.

STANLEY FITZPATRICK.

I SAW a soul—a human soul—
Crowned with a royal diadem
From which the rays of lambent light
Fell to her shining garment's hem.
In her right hand a scepter proud
Seemed meet for one who wore a crown;
Yet while her eyes were raised on high
Her scepter pointed earthward, down.
In her left hand a prophet's harp—
A harp of gold with many strings—
A curious, carven thing it seemed,
Like that to which a seraph sings.
She smote the harp and words of flame
Like lightning leaped athwart the sky,
In music rare—immortal strains—
Deep, swelling anthems grand and high.
She raised the scepter of command
And then I knew her inward might—
I knew the power was hers alone
To lead man upward to the light.
I knew the clustered, starry rays
Which formed the circlet round her head
Were gathered from immortal suns
Which from the Infinite were fed.
And so I bowed as to a god,
And in the dust my forehead laid;
Her splendor dimmed my mortal eyes
And made the trembling flesh afraid.
And then a voice from silence boon
Arose, sense-stilling, low and deep.
Like rustle of the new-born leaves
When wings of night above them sweep.
It said: "Look up, and claim thine own!
Uplift thine inward eyes and see!
Behold! thy soul before thee stands—
And yet not thine—for it is Thee."

No one can feel the guilt incurred by another, nor wilt thou be arraigned at the bar of justice to answer for another's crimes; therefore leave off meddling with other men's conduct and diligently attend to thy own ways.

THE mists may hide the stars, yet still they shine; thus sin may dim our inner vision, and shut out the glory of God's eternal presence, and we grope about in darkness when light is above and around us. M. J. A.

It is easier to give good counsel than to observe it.

Deaths.

Samantha Bowie, at Watervliet, N. Y., May 30, 1892. Age 53 yrs. 1 mo. and 23 days. J. B.

Mary Page, at Shaker Station, Conn. June 16, 1892. Age 21 yrs. 8 mo. and 14 days.

Our kind little Sister passed from our sight
Just when the life-bud promised to be
A blossom of worth and beauty entwined
With the graces of love and humility.

Evelyn C. Strowbridge, at Shaker Station, Conn. June 26, 1892. Age 42 yrs. 2 mo. and 9 days.

One by one they drift away
Across the crystal sea.
Done with the toiling day by day
From suffering set free.
Our Sister's gone, we feel her loss,
All earthly sorrow's past.
Is not our loss her eternal gain!
Her toils are o'er, she rests at last,
Rest, sweet rest, from care and pain.
I hear her sweet voice say:
"Call me not back, the sea I've crossed,
Beyond earth's shadowy way."

John Sauerborn, at Watervliet, Ohio. July 6, 1892. Age 68 yrs. 7 mo. and 12 days.

Br. John was a faithful man and had been with the Believers some thirty years. He has lived in the order of Elders, and also in the order of Trustees and has always been an honest and upright brother.

He has, no doubt, found peace and happiness in his spiritual home. H. W. F.

MINISTRATION.

"The ministration of the spirit is glorious."—2 Cor., iii., 8.

CANTERBURY, N. H.

Blow, heaven-ly breez-es, blow, Waft, waft us in-spi-ra-tion;

Grant us thro' this vale be-low, Sa-cred min-is-tra-tion.

Bound by all-that's good and true, To per-fect our jour-ney,

Thou wilt dai-ly strength re-new,— We shall tri-umph ful-ly.

Books & Papers.

In order to stimulate American composition, *The Ladies' Home Journal* has just made public an attractive series of liberal prizes for the best original musical composition by composers resident in the United States and Canada. The prizes call for a waltz, a piano composition, a pleasing ballad and a popular song, an anthem and the four best hymn tunes. The competition is open until November 1st, next. The opportunity has an additional attractiveness since the prize compositions will form part of a series for which Strauss is writing an original waltz, and Charles Gounod and Sir Arthur Sullivan each an original song.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for July is a live number, if it is summer time. "Try Your Weight," comes from a well-known writer across the sea and is pat enough. Mrs. Florence Hull speaks of the "Transition Period" in child life, with her customary intelligent understanding of the subject. "Olive Thorne" Miller receives marked attention, and has a half-tone portrait that looks "natural." The article, Original Problems, is commended to all teachers. A teacher wrote it and from a correct point of view. Thoughts on Education, Drugs and Health, Systematic Moral Education, the Editor's Ninth Paper, the Notes in Anthropology and other departments deserve more than passing notice, and should be read by all students of human nature. The JOURNAL is now published at the new office, 25 East 21st street, New York, by Fowler & Wells Co., at 15 c. a No., or \$1.50 a year. "On trial" to new subscribers, six months 50c.

AN article that will attract and interest all members of evangelistic organizations, is "The Christian Endeavor Movement" in the June *New England Magazine*, of Boston, Mass. It is written by three hands, and deals with the beginnings and methods and aims of the organization in a thoroughly comprehensive fashion. The President of the United Society of Christian Endeavor, Rev. Francis E. Clark, whose name is inseparably linked with the movement as the originator of it, opens with an account of "The Early Days of the Society." Amos R. Wells, the editor of the *Golden Rule*, the organ of the society, deals with it as "A New Religious Force," and touches upon its relation and helpfulness to the churches; and John Willis Baer, the Secretary of the Society, in "The Outlook and the Opportunity," describes the possible growth and future of the movement. The article is very fully illustrated with portraits of many of the trustees and with most of the presidents of the different state organizations. In fact, every Christian Endeavorer will find the familiar faces of old friends there, no matter which part of this great country he or she may hold friends in.

This great movement from New England is fittingly present in this great *New England Magazine*.

"World's Columbian Exposition Illustrated for July."—To say this number is the most interesting, beautiful and valuable of all the numbers so far issued is putting the fact very mildly. Indeed it is the crown jewel of the seventeen artistic gems—the seventeen numbers so far published. This month the frontispiece is a full page, half-tone, copper plate engraving of the Hon. M. H. De Young of San Francisco, third Vice-President of the World's Columbian Commission. It contains many leading articles of paramount importance to all those interested in the growth and development of the Exposition. We notice especially "The Nation Wishes It," setting forth very strongly that the Exposition is not only a national enterprise, but should be dignified by substantial National support. It leaves no ground for any belief other than that the American people so view this great enterprise. There are two very valuable and timely articles entitled, "Sunday Opening vs. Closing," and "Sunday Opening at the World's Fair." The latter is by Mrs. Frances E. Bagley of Michigan, Lady Manager-at-large and widow of the late Gov. Bagley. She has arrayed her arguments in an interesting and convincing manner, and her article sheds considerable light on the satisfactory solution of this much mooted question. There is a schedule of the "Official Traffic Arrangements for the Exposition," including the railroads and the trans-oceanic steamship lines. This article of great importance to intending exhibition and visitors. Very conspicuous among the artistic features are engravings, nearly all full page, of statuary for the adornment of the principal buildings. There are two excellent full page engravings of the Washington State building and of the Maine State building with many photographs of the State board managers of these two States. There is also a double page engraving of the Mines and Mining Building, the first of the great department buildings to be completed. Altogether, too much cannot be said in praise of this admirable number. In a more pleasing and definite manner, by means of it, than ever before can we appreciate the great importance and the educational influence of the World's Columbian Exposition. From first to last there will be sixty numbers of this journal. Price of the entire issues, postpaid to any address in the United States, Canada or Mexico, \$12. Early in the fall it will be published semi-monthly during the Exposition, weekly. Annual subscription price (24 copies) \$5.50. The publishers announce their "Special Great Offer," which includes all the copies from July to January, this year, ten in number, to one address for only \$1.50; or about half price. Single copies 25 cts. Address,

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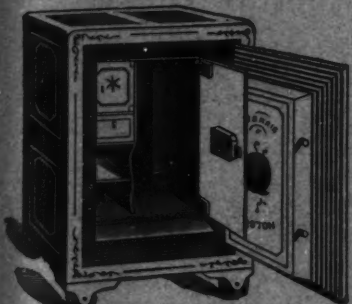
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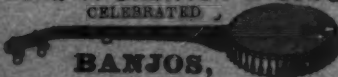
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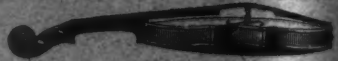
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